CHAPTER-1
INTRODUCTION

The epistemological endeavour in the field of science and technology has brought a significant change to human life. Despite its constant effort to realize the holistic value of life, the success of scientific and technological achievements is mostly oriented towards possession of power, living a comfortable life, etc. The adverse effect of such a materialistic worldview is more subjective or relative to the gratification of human selfish motives and instinctive desires. It is reflected in various levels of human life; whether it is personal, familial, national or global. The human life seems to be grappled with various forms of danger generating conflicts, crimes, violence, and wars. Hence, peace of life is deviated. There is a threat to humanity as such.

The entire world is passing through a tense and hectic stage creating lots of problems, leading to uncertainty of our future. The present situation that we are having is a war, war between good and evil, sacrifice and greed, virtues and vices, tolerance and rigidity, religious co-existence and fundamentalism, traditional time-tested values and quick gains and ego, and so on. The world is witnessing of facing a total chaos, confusion, terrorism, bloodshed and massacre in the name of caste, creed, or religion and boundaries of nation. The family system, which is vital for the survival of the mankind, is on the rocks.

From the very earliest days, we are replete with wars and violent. All religions preach peace, but in fact in the name of religion our self-motive has been one of the major sources of violent conflict down through the centuries, and remains so even today. Science was supposed to help in establishing peace, but it has created increasingly deadly weapons of mass destruction. These facts point to the disturbing conclusion that violence is perhaps built into the very texture of human consciousness. Indeed, this current century has surpassed all records of violence, killing, and maiming more human beings than in the last centuries put together. In spite of spectacular developments in many fields, the current century has been
described as the century of anxiety and extremes. The progress made in modern times in technology, urban affairs, automation, and other areas filled mankind with expectations and hopes of a better life for many years. But a dark shadow seems to have been cast over more and more of the self-perfecting world. Waves of foreseeable human quandary, misery, and ruin in the near, even precisely calculated future are foretold.

Even though the present scientific innovations and technological advancements have converted this world of ours in a global village on the face of it, but the hearts and minds have drifted far apart with deep valleys and barriers being created between man and man, one nation and the others, one religion and the other, and between different sexes, races and castes. Our value system has eroded with increase of our self-motive. We have forgotten our ethos, culture and tradition. The values of bygone era, which helped the humankind this earth to sustain over the ages, are missing. Once the value system is missing, then there is no difference between the human being and the other living beings or the animals. We all know from the times of immemorial, a variety of developments, upheavals and changes have been taking place on this earth. Some of them have certainly brought glory to the mankind and helped in improving the quality of human existence. But there have been movements in the history of human civilization, when people have fought against one another, for the smallest of the things and for large empires (Karad, 1996: 31). Most of such events are disgrace to the humanity. Unfortunately such events have not ceased or deceased, instead now, when the world is bestowed with all the modern sciences, technology, they are on the increase. However, there have been some golden eras in the history of human race, when comparatively people were happy, contented and there was some harmony and peace in the society, possibly, because there was less of jealousy, less of lust and greed for wealth and materialistic pleasures. This must have been possible because the people were not only trained and educated to be more humane but were also spiritually enlightened. The present day conflict, turmoil, bloodshed and massacre in the name of caste, creed, religion or boundaries of nations are spreading all over the world and they speak volumes of typical human behaviors,
which are destructive in nature. All this is taking place in spite of very high level of
education, mind-boggling scientific developments and economic boom, which was
possibly never witnessed in an earlier era in the human history.

With a view at the present scenario all over the world, there is a great necessity of
introspection, in the context of philosophical thinking of great religious traditions and
men of the past and present so that we can endeavour for the saner element to prevail
to bring about peace, harmony and universal brotherhood which are totally missing at
present. An aggressive approach to achieve prosperity can’t maintain peace in
society. It leads not only to lots of disturbing activities but also to violence and
conflicts. It also leads to domination, inequality and antagonistic way of behaviour
among the members of society. And moreover, this will create uncertainty to peaceful
mode of existence regarding the future of man universally and fail to resolve disputes
and conflicts in a peaceful approach.

The human species are under the constant influence of many factors of self-
motives and they possess the various senses like lust, greed, anger, ego, temptation
and jealousy in varying degrees. If the level of these senses exceeds beyond a
particular limit in the human race, it is observed that there is more of turbulence,
order and chaos. In the whole of human history, the great thinkers and scientists
have tried to guide or enlighten the human race with their valuable teachings, thereby
minimizing the chaos and disorder in the society. Jainism and Buddhism explain the
basic cardinal principles and doctrines of contented life, true love, affection and
universal brotherhood. These two traditions are far beyond any caste, creed, race and
religion rather than they are for the entire human race. They are universal in their
appeal and always dwell on the principles that ensure freedom from suffering and
ultimate happiness of mankind.

Looking at the socio-religious, socio-political, socio-economic disorders of the
world, there has been a great necessity for a constant shift in the world orders. It also
draws a philosophical attention to synthesize all differential categories of life on the
basis of race, religion, class, caste, creed, etc. Without the enlightened philosophical
ideas of spiritual and ethical doctrine, all the developmental works have become to disturb the whole society in one way or another. Development without getting anchored on spiritual, ethical and humane bases has resulted in distortions and disruptions in society. Decline and absence of values and spiritual ethos has led to widespread problems as manifested in the alarming phenomenon of consumerism, ecological crises, human rights violations, emergence of religious fundamentalism and bigotry, degradation of women’s status, and host of other serious issues. In order to provide the much needed sanity and strength to our crisis-ridden existence, there is an imperative need to weave the development path with the ideals of our heritage and civilization and blend them with science.

A philosophical enterprise in this regard must focus on the inculcation of the basic values of life. Non-violence is one of the basic values to be followed in order to resolve certain significant issues and deep-rooted crisis of the world. The philosophy of non-violence must be treated as a way to attain human well-being and human welfare. It occupies a pre-eminent position in Indian philosophies and Indian religions. That is, along with the Hindu-Vedantic philosophical tradition, Jainism and Buddhism also have significantly shown its application into the socio-religious and socio-political disciplines of human life for attaining inner peace and social prosperity.

Non-violence must be posed as a transpositional virtue of human life. It is through non-violence that we can resolve many differences that have built into the various aspects of human life. However, as a transpositional virtue, Non-violence plays a key role in developing highest form of spirituality among the people of different faiths. The rationale of positing such a notion of non-violence is to unfold the normative and pragmatic features of non-violence. In one hand, the normative concern is to develop a universal spiritual world order that would promote global spiritual values resulting into the unity of humanity. The principle of non-violence projects an ideal universal love and peace. It is a part of a continuum from the mind to world. The practice of the principle of non-violence in every departments of life would produce effective consequence of spiritual development both internally and externally. The pragmatic
concern, on the other hand, emphasizes the transformation of human personality into a noble being by teaching courage, tolerance, love, charity, etc. The inculcation of these qualities develops the sense of well-being and act as a principle of self-realization.

Jainism and Buddhism alike held Non-violence as a supreme virtue and laid immense emphasis on celibacy and renunciation. They likewise condemned animal sacrifice, preached kindness to all creatures, big or small, and stoke, not for worldly prosperity and happiness, but for absolute release from the cycle of birth and death through the goal of salvation, moksa or nirvāṇa. Both the prophets, Mahavira and Buddha, were Ksatriya princes of Eastern India, and both renounced their kingdom for a life of asceticism, attained perfect knowledge through meditation and preached to the people the way to peace. Both the tradition opposed the Brahmansas, who upheld the Vedic authority and orthodox Vedic culture and social outlook (Misra, 1981: 4). They represent a different steam of cultural outlook which rejected the authority of the Veda, denounced the Brāhmanical class and cast division of the society and the worship of gods and their appeasement through sacrifices is futile.

The sixth century B.C. was marked as the age of various religious movements. "The religio-philosophical atmosphere around the sixth century B.C. encouraged the adoption of "Reason" in place of "Faith" to answer the problems of life. It is seen that various religious movements in this age emphasized a rational outlook, ruling out man's subjection and submission to any super human power with the result that in this environment for free-thinking, Jainism, like Buddhism, emerged a system of rational thought completely free and theistic influence. From this view-point Jainism and Buddhism mark an important even in the history of Indian thought" (Rajurkar, 1981: 16). Both the traditions emerge as the ethical evolution man opposing the cult of sacrifice and Brāhmanical claim of supeurity on the basis of birth, caste and class. Both the traditions played together to step up in a new social reformation opposing the Vedic Brāhmaṇa ritual sacrifice (Kosambi, 1956: 157-8). The emergence of Jainism and Buddhism in India was a social innovation. Both the traditions preached the new way of life, the way of non-violence, non-absolutism and non-attachment.
Both were against war and violence and emphasized to lead a simple and pure life—a life, which was free from luxury and prodigal show. Beside it, they came to rise against inequality in society (Sameul, 1998: xi).

1.1 JAINISM

Jainism is a religion based on resonance scientific way of thinking. It is one of the oldest living religions of India, which believes in no creator God. It laid great stress on moral and spiritual purity aiming at the elevation of man to the state of perfection and free from bondage. It is also one of the main systems of Indian philosophy, which makes each individual as master of his own destiny. It affirms the immortality of ever soul and insists upon the very highest rectitude of life, unto final perfection, as a necessary means to permanent happiness. It is an original system, quite unique and independent of other systems of Indian philosophy. It explains the nature of happiness, which all are athirst for. It illuminates the path of liberation and persuades its adherents to seek real happiness in the immortal soul. Mental purity, not the external appearance is the constant tranquility and emancipation in Jaina opinion. It is obvious that the sensual pleasure do not satisfy the soul.

Jainism can also be considered a religion of purely human origin professed by a section of people known as Jains. The word “Jainism” is derived from the word “Jina” which means “conqueror” (Jain, 1977: 1) – one who has conquered his passion and desires. It is applied to the liberated souls who have conquered passions, desires and karmas and obtained emancipation. Jina is a human being and not a supernatural being or an incarnation of an almighty God. All human beings have the potential to become a Jina. Such human beings are viewed as Gods in Jainism. Hence, Jainism believes in many Gods who attain the state of perfection. Jainism is religion of purely human origin and is preached and practiced by one who has attained perfect knowledge, omniscience and self-control by his own personal efforts and has been liberated from the bonds of worldly existence, the cycle of births and deaths. The concept of God as a creator, protector, and destroyer of the universe does not exist in Jainism. It is said that “Jainism finds the world eternally existing which
does not need any creator God to create and sustain it. The world with all its living
beings is a function of six substances and the entire working of the world is self-based
and self-maintained” (Tiwari, 1983: 71). The law of karma governs solely the moral
world. There is no entail of any divine retributor. Man is the highest with a most
developed soul within him and he is capable of attaining godhood by him only.

However, the philosophical concept of Jainism is mainly based on *ahimsā*. It is
claimed of the ancient Jain spiritual leaders that they had purged themselves of the
passions of anger, greed, ego and deceit, were free from all worldly attachments and
therefore omniscient. Jainism opposes person-worship. It is not the person to be
worshiped but his spiritual attitude. The objective of worship for Jainism is the
profound respect of perfectness, the elimination of attachment and aversion. Rejecting
the ideas of God as the world creator, Jainism has an elaborate conceptual design of
the soul. It posits the view that each soul has the potentiality of being. A
psychological theory of karma governs the Jain view of liberation of the soul from the
after effects of the karma, which makes an inflow into it.

Karma plays an important part in Jaina metaphysics. In Jainism karma may be
worked off by austerity, service rendered to the ascetics or to the poor, the helpless by
giving them food, shelter and clothing. It does not mean a deed or some invisible
mystic force. It is the deed of soul indeed. “It is a material forming a subtle bond of
extremely refined matter which keeps the soul confined to its place of origin or the
natural abode of full knowledge and everlasting peace” (Jaini, 1916: 26). According
to Jainism, karma binds the soul to the matter. Karma brings lighter or denser material
into the body depending upon the nature of action performed. As long as the karmic
substance exists in the body, the soul remains in bondage.

Generally, by karma means all actions whether good or bad, whatever is done,
which has their effect. Karma is hinted as after effect of action. The doctrine of karma
helps us to understand certain differences amongst the individual as well as disparities
beyond in life. “The law of karma is the general moral law which governs not only
the life and destiny of all individual beings, but even the order and arrangement of the
physical world also" (Chatterjee and Datta 1968: 15-16). Different systems of Indian philosophy give different interpretations of karma in different way. The Jaina philosophy gives a strictly materialistic interpretation of karma. Karma, according to Jainism, signifies an aggregate of extremely fine matter which is imperceptible to the senses. It is defined as “... karma means the activity of soul which invites and enables matter to flow into it, as also the matter which does flow into it” (Singh, 1974: 110). According to Jainism, “Most of the souls are not pure, but are infected by something foreign, which veils their natural faculties. This foreign element is karma. Karma does not here mean ‘deed, work’, nor invisible, mystical force (adrastra), but a complex of very fine matter, imperceptible to the senses, which enters into the soul and causes great changes in it” (Glasenapp, 1942: 3).

Jainism maintains that soul and matter are two of the ultimate substances in nature, that is to say, that they are both separate and distinct from each other and both eternal, uncreated and indestructible. So far as matter is concerned, we are all more or less familiar with its attributes, but soul is characterized by consciousness, and is the substance which knows and feels. Jainism regards souls to be real and infinite. “Each soul possesses some individual characteristics different from others. The doctrine which gives us some explanation of our individual characteristics, i.e., some satisfactory answer to the factors of our individuality, which we have at present and tell us how these factors were produced as the result of the forces generated in the past is known as the doctrine of karma. In other words, the doctrine of karma is the law that interprets our actions and reaction found in the form of introspection as well as behaviour”. (Mehta, 1954:134).

 Considering from the standpoint of its real nature soul is endowed with infinite capacity for development in respect of knowledge and bliss and other divine qualities, but studying from the view-point of manifested nature of the unemancipated soul is involved in the impurity of sin which debars it from the enjoyment of its natural perfection and divinity. The bearing of these two points of view on each other is precisely the field covered by the doctrine of karma.
In Jaina's approach of the problem of evil and suffering in one's life, it is strongly mentioned that man suffers due to his own past karma. Life in this world is a consequence of one's past karma. Life of an individual, whether happy or sorrow depends on good and bad actions performed by the individual in his life. According to Jainism, specific karma of one's past life determines separately his taking birth in a specific family, in a specific economic condition, in a specific state of bodily health etc. Whatever suffering one has in his life, whether relating to bodily ailments or family condition or economic status or any other such thing, is due to his own past specific karma. Therefore, the individual himself is responsible for all his suffering. All sorts of action done out of passions and desires are to be avoided. To eliminate suffering completely one has to get rid of the continuous chain of birth and rebirth. It is possible only if one get rid of ignorance, because ignorance is at the root of all evil and suffering (Tiwari, 1983: 78). Desire owes its origin to ignorance. And for that attainment of knowledge and performance only non-attached actions are required. Tiwari gives more interpretation as "Action done with attachment will continue to generate samskāras which will cause rebirth and consequent bondage" (Tiwari, 1983: 78).

According to Jainism, man is not an entirely free agent, but has to work out the effect of his previous actions. Karma is a kind of force which holds the soul in bondage. The bondage of karma arises on account of individual tendencies, and the most predominate of these determine the type of the body, which the soul would make for itself in its future incarnation. In Jainism, there is an eliminating process, which enables the soul to shake off the bondage of karma, by developing its own will. This is called Yoga. Karma acts by modifying our tendencies, that is, the desires, passions, emotions, etc., and a careful analysis disclose the fact that every tendency is, but an inclination in a particular direction, that is to say, a longing for a particular kind of enjoyment, or a desire for particular objects. Hence, the bondage of karma is really the bondage of desires. When the soul desires particular kinds of enjoyment, its karmic body becomes obsessed with the subtle particles corresponding to the material of the objects of those desires. The force which attracts and keeps these particles
round the soul is the force of its own will. Therefore, the force which can eliminate them from the consciousness of the soul can be no other than its own will. No outside agency can, therefore do anything for the soul except to point out that the power which can bring about its emancipation is latent with itself. Considering all these factors, Jainism evaluated three qualities to be acquired by the soul to accomplish its redemption.

- Right Faith
- Right knowledge
- Right Conduct

These three are known as Triratna (three Jewels) in Jainism. This is to be employed with a will to emancipate from the bondage of karma. Only through this way one can attain perfect knowledge and bliss. All the three are inseparable and interrelated. Right knowledge is not possible without right faith and right conduct is not possible without right knowledge. The following figure shows that—

- The soul of a man is pure, but exists with matter in the body itself
- The soul has the will and tendency to do right action
- Karma due to influence of right faith, right knowledge and right conduct leads to emancipate from the bondage of karma
- Emancipation from the bondage of karma is possible only when the soul acquires the three qualities – right faith, right knowledge and right conduct
- The final stage comes to the attainment of right knowledge and bliss

Thus, Jainism prescribes that right faith, right knowledge and right conduct together constitute the path of the attainment of perfect knowledge and bliss. For the attainment of perfect knowledge and bliss, that is, nirvāṇa, all these tree qualities which are known as “three jewels of Jainism” should be coordinated and practiced simultaneously.
The three form the main constituent of Jaina ethics. One can’t be achieved without the other two. Right faith is the cause of right knowledge and right conduct. There is no right knowledge without right faith. There is no right conduct without right knowledge and there is no perfection without right conduct. Therefore, these three qualities are indispensable and interconnected.

Jainism as a religion stands against the apparent diversities of caste; colour, creed, and it aims to conjoin the people of different faiths, cultures, & nationalities and try to put under the one roof of human race. It respects the rights and viewpoints of other faiths. It stresses on the development of tolerance and friendship with others. Jainism
preaches the underlying values of developing peace, harmony and tolerance. It has tolerant and respected the others faiths, and religious ideologies throughout its history of existence. Jainism paid extreme regard to other’s religious standpoints and accepts the validity of other’s strong belief and concepts. Jainism never prejudiced the views and opinions of others. Instead of prejudicing, it tries to see the truth in opponent’s view. It respects the originality and the truth of other’s own independent existence. Every religion has its own origination in particular social and cultural aspects as its utility and truth values accordingly. Jainism always opposed any kind of barbarian acts committed in the name of religion. It regards the meaning of mutual co-operation and understanding as the law of life and works for a common goal of establishing peace on earth.

Jainism has a firm belief on equanimity as the essence of religion and the observation of non-violence as its cornerstone and religio-spiritual ethics. It aims at having control over our passions, spreading hatred and hostility. It never supports the thoughts and actions of violence in any form and of any denomination. It also does not support intolerance, fanatical outlook, and view. The ultimate aim of Jainism as a religion is to maintain the ethical values of harmonious living and co-existence.

The establishment of social equality and order is one of the most noteworthy contributions of Jainism. Jainism in its true sense perceives inner unity in apparent diversity. It breaks all barriers between men and aims to promote a sense of oneness. It believes in the unity of mankind. The need of awareness of the fact that our unity is natural is clearly mentioned in Jainism. While discussing the tradition of Jainism we can find that in Jainism no one is high or low in society. All are equal in all social directions. No one is superior and inferior to other. Every member of the society is vital limb. A truly non-violent order of society must be a classless and casteless. Caste, as determined mainly on the basis of birth, has resulted in many social evils including untouchability. Jainism is opposing to such a society based on man made artificial divisions. Jainism is against the recognition of any claim to superiority over the other men based on birth, wealth, religion, race, color, caste, language and nationality. Jainism only recognized the nature of activities carried out by the people.
for the society and not on the basis of birth. Jainism launches attack against the
deterrent of other classes and practices based on the acceptance of social inequalities
and on the wide observance of social discrimination.

The theories and concepts of Jainism are primarily incorporated and meant to
emphasis the need for the renovation of society by installing the foundation of right
faith, non-violence and fundamental equality of men. Jainism shares equal treatment
of man and woman in the religious life of the society (Sangave, 1990: 8). There is no
distinction between man and woman in the observance of religion. The same rule of
conduct is set for woman also. Both the sexes are given equal opportunities in
different matter of ascetic order. Woman also has the same responsibilities with man
in society. Jainism regards woman at the same status with as an equal partner of man
opposing the common concept of people that looking down woman as inferior to
man. The woman is intended by nature to be a real companion of man in social life
and life. As for reform in society, the most important thing to aware is that unless we
raise the present status of woman all our best efforts in that direction and order are to
fail. Treating the achievements and efforts of woman and man at the same level is
needed as a part of social reformation. Jainism adopts a new social order in the
direction arising for the status of woman. The Jaina thinkers give full freedom to one
and all including woman; to observe common religious practices prescribed for all
and admitted them into their religious order. The practices of social discriminations
against others are fully banned and try to throw out such outburst from the society.
This resulted in the rise of social status of the down-trodden people. In Jainism there
is also strong opposition to the continuation of the people of slavery in any form and
of any denomination to avoid verbal hurting and ill will. Such practices constitute a
part of violence.

1.2 BUDDHISM

Like Jainism, Buddhism is also a system found wholly characterised on the
ethical principle seeking the meaning of life in life itself. It is mainly based on the
ethical way of living and prescribes rigorous codes for its adepts. Buddha did not
think much of prayer and idol worship as conceived by the Brāhmīns. Man’s nirvāṇa according to Buddhism doesn’t set on prayer and worship but in his own right of effort and wisdom. There are an infinite ideas and concepts in Buddhist ethics. The Buddhist ethics lies in its practicability based on Love, Sympathy, Charity and Panchasila. The Buddha tried to save the society from wrong guidance of false notions. He laid a great emphasis on humanity and brotherhood. According to him, there is no demarcation among human being as Brāhmin and out cast in society. The merit of a man must be based on the moral acts of the man himself, not on the basis of his birth. According to the Vedic and Brāhmic system the merit of man was based on birth or cast, but Buddhism is against such a view. No one is born as Brāhmin and out cast since birth. It is the law of karma which decides the destiny of person.

However, Buddhism didn’t subsist as a separate religion in the age of the Buddha. The Buddha did not renounce Brāhmical religion, referred to the Brāhmical sages and took over several beliefs current among the Hindus of his day. He didn’t feel or claim that he was forming a new religion of a new era. Some portion of his teachings, such as the doctrine of karma, rebirth and cosmological theories, were mostly related with and formed part of the tenets of the Upanisads. He was just proclaiming only the ideal momentous, pure and essence of religion. It is of course true that he did not accept the authority of the Vedas but it is not thoroughly against the principles of Hinduism, not liberated itself totally from the ideas, concepts and philosophy of Hinduism. K.N. Upadhyaya maintains that Buddhism “... was a departure from the orthodoxy of the Hindu tradition, though not from the tradition as a whole” (Upadhyaya, 1971: 105). Mitra gave his opinion that “It was an offshoot of the more ancient faith of the Hindus, perhaps a schism or a heresy. The Buddha came to fulfill, not to destroy” (Mitra, 1954: 150-5). It can’t mean a wrong interpretation to mention that the most significant social and religious reformation movement is Buddhism, which today ranks as an independent and major world-religion, claiming nearly thirty percent of the total population of the globe as its adherents. It is the first world religion, which emerged in India and crossed over its frontier by virtue of its intrinsic vitality and spiritual energy. It spread over a vast portion of Asia.
Buddhism is an independent system formulated entirely on the ethical values and principles. Gautama Buddha came to find out for himself his own code of life. He pursued various existing methods of Indian religious and philosophical school. Although, the teaching of Buddha has unique difference basically from other major religions of India and world. It has no strict reservation for theism. In other words, Buddha never entertained the idea of God as ruling over the destiny of mankind. He did not take much importance of prayer and worship, but consider the necessity of one’s own rights and wisdom. There is no transcendental God, who is almighty and creator of the whole universe. It doesn’t mean that there is no God, according to Gautama Buddha. He also never concludes that there is God. He never made an explicit argument on the matter of the existence of God. He is of the firm belief that man himself is a creator and is the master of all and he only can fortune his destiny.

Buddhism, in its original form or inceptive concept and fundamental ideas, is a practical religion of pure ethical discipline. No ritualistic acts find any place in it as it believes in no personal revelation of God. It is out and out a man-centred religion, totally humanistic in its outlook, approach and aim. It concerns itself with human life as it stands here and now, and puts forth ways and means so as to tide over the present problems of conditioned existence. In its essence, therefore, Buddhism gives us a way of life intended not for persons belonging to any particular caste or nationality but universally for all. It firmly believes that by following the eightfold path every man for himself can transcend his present miserable condition and attain to a life which is completely free from all kinds of suffering. Every man can be a light unto himself (Atma Dipo Bhava), a saviour of himself (Tiwari, 1983: 44-5). The Man’s sincere efforts can transcend the miserable state of human life, which everybody meets. Man is not to seek the grace of any power superior to him. He is more enough to perk up his stipulation.

In Buddhism, all its concern is related with problem of human being. Nakamura observes as “Man is the central problem in the philosophical analysis of Buddhism. Metaphysical guesswork pertaining to problems not related to human activities and the attainment of Enlightenment – such as whether the world is finite or infinite,
whether soul and body are identical or different from each other, or whether a perfect person exist after his death is discouraged. According to Buddhist assumption, all metaphysical views lies beyond rational analysis and all these are only partial apprehensions of the whole truth. All Buddhist assumptions are based only on rational analysis to make clear limitations of rationality in order to grasp the truth” (Nakamura, 1976: 39). The teaching of Buddha is based solely upon man's knowledge of the nature of things, upon provable truth. It is worthwhile to mention that its original lies in its ethical characteristic of understanding the special consideration of the moral law that pervades the whole world. In Buddhism, moral problems are basically human problems. The moral law is its own foundation. It is only to establish a path, which a man can lead to ideal state. The very being of man consists in his karma and his karma remains untouched by death and continues to live. Understanding, commitment and observance of moral principle in every phase of one’s life are the necessary elements in Buddhist teaching.

The moral element that enters in the ethical code of Buddhism is the analysis and understanding of human action and his conduct. Nothing, according to Buddhism, happens except from the operation of karma. Whatever happens is the effect of an anterior cause and what one reaps is nothing but the harvest of what one has previously sown. This is the main principle of Buddhist ethics and is rightly characterized as an autonomic system of morality. It has encouraged man to virtuous actions, dissuaded him from vice and helped him, more than any other system of ethics, to realize that man is the master of his fact. The very being of man remains only in his karma and his karma vestiges undamaged by death and continues to live without any influence from external worldly disturbance. Karma, generally, means one’s “action” or “deed”. According to doctrine of “Karma” good conduct gives happy results, while bad conduct gives evil results (Nakamura, 1975: 44). It is true that in Buddhism there is no centre of reality or unchanging principle in the flux of life and the whirl of the world, but it doesn’t mean that it doesn’t follow that there is nothing real in the world at all except the agitation of forces. There is no abiding substance in the world, but only change and becoming. In such a state the supreme
reality is the law of change, and that is causality. The universe is governed by causality. There is no chaotic anarchy or capricious interference. Here the word “causality” has a moral sense. In order to save the moral cause, Gautama Buddha use to employ the idea of karma. Therefore, in Buddhism the law of karma is the law of causation. It is the quality of an act which determines its consequences. Buddhism evaluates the karmic quality of an action in terms of moral and ethical criteria. Bad karma that leads to bad consequences takes place due to association of greed, aversion, and delusion. On the other hand, good karma that leads to good consequences results from the deeds that associated with generosity, loving or kindness, and wisdom. Good acts enhance in man a tendency of doing similar good action and bad acts generate a tendency towards continuing evil action of a similar nature. “The karma committed with or without previous intention will come to fruition. The individual is the result of a multitude of causes carried over from his past existences, and intimately related to all other causes in the world. The interconnection between one individual and the whole universe is stressed in the Buddhist doctrine of karma. This much of the doctrine of karma has been believed by all Buddhist, through all the centuries” (Nakamura, 1975: 44).

The Buddhist theory of rebirth asserts that individuals have the fruits of some karmas may manifest them in “future lives” but not the “transmigration of soul”. Various Indian religious systems in general believe the doctrine of “transmigration of soul” or “rebirth”, believing that every soul repeats an endless series of worldly existences. After one dies, he is born again. The belief in the transmigration of the soul, after the death of the body, into other bodies, either of men or beast or gods had already, before the rise of Buddhism, become a universal conception associated with the doctrine of karma. Though, Buddha discarded this theory of the presence of a soul within the human body, a soul which could have a separate and eternal existence. He, instead, established a new identity between the individuals in the chain of existence, by the new assertion that made two beings to be the same being was not soul, but karma. He taught the persistence of the force of karma for more than one existence. The connection of cause and effect between persons in the present life and persons in
the past lives was not a physical one between different individuals, but rather a moral one. According to Buddhism, the karma is a moral cause.

According to the ethics of Buddhism, it is necessary for us to refrain from all kinds of evil actions. To withdraw from evil action, it is our moral responsibility to purify the mind. The purification of mind means the proper conditioning of the mind, so that evil thoughts get less frequent until they cease to arise. For that the essential requirement is the development of wisdom, which is carried a stage beyond that of the trances of the tranquility-meditation and becomes the aim of the insight-meditation. As the practice of the meditation proceeded, Buddha searched for the causes of things and he came to understand the nature of cause-effect relationship known as the law of Dependent Origination or the wheel of life. Just as the immediate past is conditioning the present so the present life too was conditioned by the past life and the future life will be conditioned by the present life (Pathak 1988: 2-3).

Buddhism can be considered as a system of thought, a religious discipline of humanism and a way of life which is reasonable and practical. For over two thousand years, it has satisfied the spiritual needs of a very large section of mankind. It appeals to man because it has no dogmas. It satisfies the reason and the heart. Buddha himself traveled all over India for forty-five years and gathered many followers including kings, noblemen, Brahmins and even hermits. Much of Buddhist’s activity was concerned with the instruction of his disciples and organization of the order. His ethical virtue and path have a rational outlook. The Buddhist ethics is concerned with greater important of the spirit of love than good works. It further insists to nurture a boundless love towards all beings. Respect for the living being is an integral part of the morality. We can win the heart of any being, even of animals, by virtue of love and compassion. Man is not divine, but has to become divine. His divine status is something to be built up by good thoughts, words and deeds. Each religion selects some one aspect of it and makes it the centre to which other are referred. Buddha emphasized the ethical aspect. The world is an expression of law but this law is an ethical law (Pathak 1988: 4).
The main problem of Buddhism begins with the observation that all is suffering and existence is pain. We are suffering in many respects in life. Always and everywhere through the long history of Buddhism, the fact of suffering has been stressed. Trying to find out the causes of suffering in human life and how to get rid of the suffering had become the rise of Buddhism as an autonomous ethical system. Its main strength lies on its priority for the eventual removal of suffering in human life crossing the worldly experience, ignorance and desire to the course of transcendental wisdom, which is liberated from bondage and suffering. The Buddha was convinced that suffering overbalanced pleasure in human life so much so that it would be better never to have been born. The inquiry of Buddha into the cause of worldly suffering has become a means to find out the reason of suffering and real cause of human suffering.

The craving, i.e., Trṣṇā for personal gratification has been the root cause of sorrow in the world, and that the only way to finish sorrow is to quench all selfish desires. Buddha resolved to find a way out of suffering. Taking the bull by the horns, Buddha was prepared to deal with riddle of existence without running away from it. His first priority is to recognize the fact of suffering and the elimination of suffering for good. The Buddha recognizes this and consequently pointed out the futility of speculating about the origin and nature of the universe precisely because, all human being have been struck down by arrow of suffering. Human being are guided by deposition that can transform themselves into wishes and desires of the extreme sort, bringing them into conflict with the very constitution of the universe, namely, arising and ceasing (dependent arising); in the case of the human universe, this constitution represent birth, old age, sickness, and death. Birth has already occurred and the question of suffering would not have arisen without it. So as birth is suffering death is also suffering (Kalupahana, 1994: 87). For the Buddha the problem of suffering refers to the point of birth. The Buddhist approach to the problem of human suffering is purely practical. It acknowledges the burning fact of reality that man is in the grip of constant suffering. And it also diagnoses the cause of suffering. The Buddha analysis of the problem of suffering thus took him back to the point of birth. Suppose if a
person has born, then according to the principle in terms of which it has occurred, the person is liable to old age, sickness, and death. Therefore the Buddha was unwilling to dissociate birth from other occurrences such as old age, sickness, and death. His perspective did not lead him to believe that birth is the greatest good and death the worst evil. For him, if death were to be viewed as suffering, then birth, without which death could not take place, should be perceived in a similar way.

This is not to give up hope altogether for its birth has initiated a process that eventually ends in death, every effort should be made to minimize the suffering that a human person experiences between birth and death. Therefore, examining carefully the conditions that render immediate experiences painful and frustrating, the Buddha presents a way out of that suffering. The conditions that make an individual are precisely the conditions that also give rise to suffering. No sooner has an individual arisen, than disease and decay begin to act upon it. Individuality involves limitation, limitation ends in suffering. All sort of suffering are simply a result of individuality. “Now this is the noble truth concerning suffering. Birth is painful, decay is painful, disease is painful, death is painful, union with the unpleasant is painful; painful is the separation from the pleasant, and any craving that is unsatisfied, that too is painful. In brief, the five aggregates – body, feeling, perception, will, and reason, which spring from attachment, are painful” (Radhakrishnan, 1927: 362).
Buddhism is described as being a means to way out of suffering, discovering the path to free from suffering. Human being is afflicted by various types of suffering and the suffering present in all human existence has been a constant concern of mankind. The fear of death is the most basic experience stressed in Buddhism. Every moment man is endangered by the fear of death, although he is generally not conscious of it. No one can refuse to accept the universal supremacy of death. Death is the natural phenomena of all the living beings. Discovering the path liberation from suffering has been the most universally appealing characteristic of Buddhism. It is one of the characteristics of Buddhism, which enable to survive until the present beyond the boundaries of India, where it originated. In order to get rid of the bondage of suffering, Gautama Buddha propounded and taught the “Four Noble Truths” (ārya satya) to attain nobility of life. The practical approach of leading a peaceful and noble life is distinctly express in his Four Noble Truths. The Four Noble Truths are –

1) The truth of suffering, concerning the nature of suffering (duhkha-ārya satya)
2) The truth of the cause of suffering, concerning the origin of suffering (duhkha-samudaya-ārya satya)
3) The truth of cessation of suffering, concerning the removal of suffering (duhkha-nirodha-ārya satya)
4) The truth of the ways to the cessation of suffering, concerning the path leading to the removal of suffering (duhkha-nirodha-gamini pratipat-ārya satya).

The ultimate aim of Buddhism is the achievement of human perfection, which should be the real purpose of life. It is in this sense that life has meaning, and which should inform the most salient aspects of human activity. An individual who has made good progress along the Buddhist path would have reached a high degree of happiness, contentment and freedom from fear and sorrow. Sometimes many people seem material affluence as the goal, but these do not necessarily bring about the happiness which the Buddha sought to promote.
Man is a creature, destined by his effort. Man’s conduct and his institution are fashioned by what he assumes to be real and important, true and false, right and wrong. Man’s conduct and action should make to draw a parallel with the society, where he lives, in accordance to his relation to it, developing the ethical value of a perfect and peaceful life among the whole society and to attain his own inner peace. The contribution of an individual to his society is not merely important but also a very necessitive duty. The controlling of human mind to make detection of true or false of his conduct for a more intelligible, meaningful and purposeful life becomes a constructive means to lead a moral code of ethics in Buddhism. This will make possible a man to deal with the numerous problems arising daily in our complex society of conflicts and distressed. “A purposeful, intelligible, meaningful life is one that is alert and active, ever learning and constantly growing” (Malalasekera, 1996: 94). Character determines the measure of a man. To make his vision of a purposeful life and the way, which he wants to live that life, he should formulate an ideal approach based on his personal code of ethics. A personal code of ethics makes moral law of an individual. It is impossible to get rid an individual of the notion of moral law depending on time and space. Moral law workout upon man for being restrained from a drifting state of temptations without proper bearing and consequent anti-social behavior, which may lead a drastic step resulting the society a worst casualty, making all the members more disturb and tense. A strict personal code of ethics and moral law moulds the character of an individual and provide the necessary guidance for the development of his character, giving it a motivation and this motivation becomes the determent of his judgment about good and bad. Understanding the essence of moral law, commitment and constant observance of more principles in every phase of life are the necessary elements and expression of character.

Through out the centuries, searching for the pursuit of happiness has been the human venture, and this happiness has also been the intention of all. Although, happiness experienced by the gratification of human senses is transitory and momentary, like a flash of lightening. They are therefore impermanent. Such kind of happiness is not true happiness. The greater the sensuous pleasure enjoyed, the
greater would be the desires for and clinging to same, consequently leads to misery and sorrow. All human efforts will result into vain unless and until we overcome attachment, craving and grasping of materialistic life. In this materialistic life, all things with conditioned are associated with all sort of lusts, wishes, desires and thirst for something and other owing to craving and consequently the result that is inevitable is ill, misery and sorrow.

The aggressive approach to achieve prosperity can’t maintain peace in society. It leads to lots of immoral activities and resulted into violence and conflicts. It also leads to domination and inequality and antagonistic way of behaviour among the member of the society. And this will generate uncertainty to the peaceful mode of existence regarding the future of man universally and cause fails to solve disputes and conflicts in a peaceful way.

In a question to understand and elucidate what the happiness is; Gautama Buddha enumerated various wholesome actions which are productive of happiness, which are real blessings. All these blessing fall into categories (Hart, 1991: 125):

- Performing actions that contribute to the welfare of others by fulfilling to family and society
- Performing actions that cleanse the mind

One’s own good is inextricable from the good of others. One is able to face suffering to attain happiness not with tension, with barely suppressed craving and aversion, but with complete ease, with a smile that comes from the depths of the mind. As Hart writes “In every stage of such situation, pleasant or unpleasant, wanted or unwanted, one has no tension and anxiety, one feels totally secure, secure in the understanding of impermanence. This is the greatest happiness” (Hart, 1991: 125). It is further observed that one can take positive action, which is creative, productive, and beneficial for oneself and for all others by cleansing our mind, not with blind reaction of the mind. Good will, love that seeks the benefit of others without expecting anything in return; compassion for others, sympathetic joy in other’s
success and good fortune bring near to attain happiness. Giving happiness to others brings happiness to oneself. One should seek to share whatever good one has with others.

In order to overcome the miseries of life and to achieve happiness in life, the mind of the individual should be disciplined and for the purpose Gautama Buddha evolved a genuine code of ethics and morality and suggested to follow certain rules of conduct, which are to be pursued voluntarily by the seeker after harmony and happiness. These rules are formulated as vows and are stated not positively but negatively as abstinence. These are known as Buddhist’s *Panchasila* or the Five Precepts and are as follows:

1) Not to kill and refraining from causing hurt to living beings.

2) Not to steal and refraining from taking that is not given.

3) Not to tell lie and refraining from falsehood.

4) Not to live immorally and refraining from wrong conduct for the satisfaction of sense-desires.

5) Not to partake intoxicants and refraining from drinks and drugs and from those things, that cause confusion and heedlessness.

These Five Precepts are the essential minimum needed for moral conduct. The way to implement right speech and right action is to practice these Five Precepts. To follow these principles or rules or precepts the seeker should laid along in the following ways:

1) For the First Precept, the seeker has to practice harmlessness and compassion to all.

2) For the Second Precept, the seeker has to practice charity and generosity.

3) For the Third Precept, the seeker has to practice chastity and self-control.
4) For the Fourth Precept, the seeker has to practice sincerity and honesty.
5) For the Fifth Precept, the seeker has to practice restraint and mindfulness.

It is necessary to understand how the rule of good conduct or the precepts are established in Buddhism, because there are different ways in which moral or ethical codes can be presented. Among the above mentioned Five Precepts, the first three constitutes right action. The Five Precepts deal with the relationship of an individual with others as the rules of good conduct. The individual cannot exist apart from the community and society. The responsibility of the individual for self improvement and social progressive cannot be separated. This relationship between individual and society, which is of great important responsibility of an individual is strongly stressed in Buddhism and is conceived most easily as rights and duties. The right of living involves the duty to respect the life of others. The sense of right implies the awareness of duty. An action, which is right in a given situation, ought to be done. It is one’s duty to do it. The right to possess the means of living involves the duty to respect the possessions of others. The right to enjoy the pleasure of living involves the duty of recognizing that others too have the same right and undue indulgence would, apart from everything else, deprive others of their fair share of the good things in life. The right to search for the highest truth involves the duty of truthfulness. Right have no significance apart of duties; both are two side of the same coin. One’s duty should respect the right of other within the framework of social conditions.

All the rules of good conduct imply respect for values founded on an understanding of the principle of equality and reciprocity. In this context, right speech implies respect for truth and respect for the well being of others. If we use our faculty of speech with these values in mind, then we will be calculating right speech, and through this we will achieve greater harmony in our relationship with others. Traditionally, we speak of four aspects of right speech namely, the avoidance of - a) lying, b) backbiting or slander, c) harsh speech, and d) idle talk. One should try for
one's own good and the good of other to cultivate right speech, respect for the truth and for the welfare of others. Harsh words do make hurt others.

Good conduct implies respect for life, respect for property, and respect for personal relationships. Keeping in mind the principles of equality and reciprocity, we ought not to kill or hurt or harm living being. Destroying the lives of other living being will lead to imbalance of the ecosystem, which would create even greater problems in future. The principle of equality holds that all living beings are the same in their basic orientation and outlook. All living being want to be happy, to enjoy life, and to avoid suffering and death. This is just as true of other living beings as it is of us. The ideal of equality entitle every living being to equal treatment under similar conditions. Every living being has the right to live and no one can deprive of this right to live. The principle of equality is the heart of the universality of the Buddha’s vision. Understanding the principle of equality, we are encouraged to act in light of the additional awareness of the principle of reciprocity. Reciprocity means that, just as we would not like to be abused, robbed, injured, or killed, so all other living beings are unwilling to have such things happen to them. These principles form the foundation of the rules of good conduct in Buddhism.

The first precept of the above mentioned Five Precepts of Buddhism is Non-violence, which we also call *ahimsā*. This is the key-note of Buddhism. In Buddhism all forms of life, whether high or low are equal and one. By non-injury to life or non-killing of life means not to hurt or harm any kind of living being. The cruelty towards others including small creatures and oppression to others is also deemed as violence.

The Buddhist concept of Non-violence is not confined to abstinence from killing human beings, nor is it confined to the observance of the first precept. It is intimately connected with the second precept also. It embraces ethical conduct in all its boundlessness. Non-violence does not mean either non-action or inaction. It has been well said that one could draw up a whole declaration of human right in terms of non-violence; denial of human rights is doing injury to human nature. The Buddhist statement *ahimsā paramo dharmaḥ*, that non-injury is the highest law, implies that...
The moral factor is the backbone of all law and that the individual and not the state is the ultimate subject of law. It asserts that the rights of man are grounded in a law superior to the state. It forbids us to commit crime against humanity including such things as the denial of freedom or the exploitation of others. Thus, the law of non-violence is one of the greatest expressions of protecting human rights (Malalasekera, 1996: 100).

The law of non-violence is against war and violence in the society, which has got weight all the time. It demands not only abstaining from injury or hurt but also the practice of friendliness helping every living being on its onward way. Non-violence of Buddhism speaks to obtain the immense philosophy of life, which inculcates in us the noble ideal of love. In this context, hatred is to be conquered by love; harm is to be conquered by good. Non-violence is the highest virtue. It is neither a treaty nor a law made by human beings. It is in itself a natural law. However, human must be taught this natural order. For this, Gautama Buddha made non-violence a fundamental condition for human survival. In Buddhism, the law of non-violence is considered as a universal application, because most people love their own life and do not wish to be injured, harm or killed by others. The feeling of love of self is transferred in thought to other people and thus the love for and protection of life comes to be advocated. Injuring others or causing harm to them can never be considered a noble one. Only he who has compassion towards all the beings is noble one. Gautama Buddha advised to act accordingly for not only a happy monastic life but also for the well-being of the whole society. It is the duty of every body to move for the well-being of all, not injuring or harming anybody in any situation. This is the way for a happy social life. The path of non-violence leads to social harmony. The Practicing of the first precept of non-violence is the foundation stone of all the Buddhist’s moral precepts. The practice of Non-violence transforms an individual morally and comes to know the true feeling love and attains real happiness, and this happiness in turn leads to nirvāṇa.

Both the traditions Jainism and Buddhism consider non-violence as an ethical virtue leading to establish harmony within human society. Both the traditions accept
it as a core principle of human conduct and cardinal religious virtue. All moral practices such as truthfulness and honesty etc. are included in non-violence. Non-violence represents all the virtues. There is nothing higher than the virtue of Non-violence. It comprehends all the virtue. In both traditions Non-violence is supported on the rational ground of equalities of all beings. Non-violence is the true path to attain liberation and considered as the highest dharma.

1.3 OBJECTIVE OF THE STUDY

In the changing scenario of different worldviews, we must understand the basic linkages between ethical and epistemological perspectives of life. The telos of life must emphasize the semantics of a holistic worldview, in order to overcome the crises. To remove the entire artificial, which will be a drastic setback in future, it has becoming an imperative necessity for all of us to employ and understand the underlying ideas of Non-violence as spiritual and ethical values in human mind, as a present challenge to the world problems of unrest. In the much needed sanity and strength to our crisis-ridden existence, mutual understanding of the values of non-violence both in positive and negative aspects is of an impulsive for all of us for a peaceful co-existence.

The collective view of non-violence, in Jainism and Buddhism, strikes upon human behaviour for the well-being of all, peaceful co-existence and true non-violent order of society of classless and casteless. The pursuit of the ideal of non-violence means a positive driving quest for the individual and collective hope and development towards a completely free attachment and aversion. The approach of non-violence in both traditions aims at for a total welfare of man, secularly and spiritually, also possesses itself as a moral challenge in the current age of conflict and war.

In this research work, the researcher’s aim and effort is to focus on Jainism & Buddhism as two principal religions on their contribution towards the development of the notion of non-violence as an ethical principle. The study is a critical analysis of the ideal of non-violence in its contribution to neo-social ethical aspects.
1.4 METHODOLOGY

The study is a theoretical as well as analysis of some ideas and concepts already developed. The study is concerned with the evaluation of ideas and concepts in order to develop a reinterpretation of the existing ones, involving cause and effect relationship. It is a data based analysis, but mainly based on secondary source. Furthermore, most of the data collected are from secondary source that is from the writing of various scholars in various books, journals and newspapers etc,. The researcher used to find out significant facts and informations already available and analyse them to make a critical assessment. As the data for the present study are mostly qualitative in nature, the method of content analysis is also adopted in the entire study to draw inferences from the secondary sources. The study is a historical analytical study as it draws from the writing of the past and suggests its implication in the present context with an attempt to delineate its trends and patterns. However, at the very onset the researcher would like to point out to a limitation faced during the data collection process. As the present study is of conceptual type in nature, the necessary data for the study are mostly restricted to library works. The researcher attempts to make use of data from the already written books, journals, newspapers and internet in a systematic way so that one can understand collectively.

1.5 A CRITICAL STUDY

The present work as indicated above has selected Jainism and Buddhism as two main principal traditions to study critically their concepts and philosophy of non-violence and to underline their contribution towards the ideal of non-violence involving a fair and careful judgment on its value in a very efficient order and from various aspects.

1.6 CHAPTERIZATION SCHEME

The whole thesis is divided into seven chapters as bellow:

1. Introduction
2. Jainism and its philosophy
3. Buddhism and its philosophy
4. Concept of Non-violence in Jainism and Moral value
5. Concept of Non-violence in Buddhism and Moral value
6. Conclusion

The first chapter discusses the changing scenario of the world and crises threaten to human life. It further attempts to examine basic related concepts of non-violence in Jainism and Buddhism from the standpoints of karma and its ethical approach. The chapter thus provides hindsight into the problem and rationale of the study.

The second chapter has been devoted to examine the general principle, basic features and philosophy of Jainism for a more exhaustive study of the tradition. It attempts to highlight its rise, growth, origin and to locate an analytical study of its metaphysics and ethics.

The third chapter deals with the rise, growth, origin, basic concepts, teaching and introductory ideas of Buddhism. The concept of soul, karma, nirvāṇa and good conducts which are of immense important from the ethical standpoint has been discussed. The general features of Four Noble Truths and Five Precepts have been elaborated in a simple and comprehensive manner.

The fourth chapter has been devoted to give a brief account of the meaning of violence and non-violence from different view points. It attempts to stress the philosophical background and general structure of violence and non-violence. It also takes up to present a brief sketch of the philosophical approach and study of non-violence in Jainism with a critical discussion of the various factors which influence Jaina thought and ideas. The philosophical approach gives the clue to the notion of Non-violence with its moral values, the essence of the Jaina philosophy of equality.

The fifth chapter deals the ethical background and analytical study of non-violence in Buddhism. It attempts to show the immense important to employ the principle of non-violence so that we can attain the relationship of brotherhood. It tries to sum up non-violence as a way of life. The main stress is upon the total philosophy and science of righteous living based on Non-violence.
The last chapter conclusion summarises the discussion of the preceding chapters and attempt to provide a brief idea of the various aspects of Non-violence laid in both traditions. It also tries to arrive some solution of the problems in the changing scenario of the crises which affects all aspects of human life.